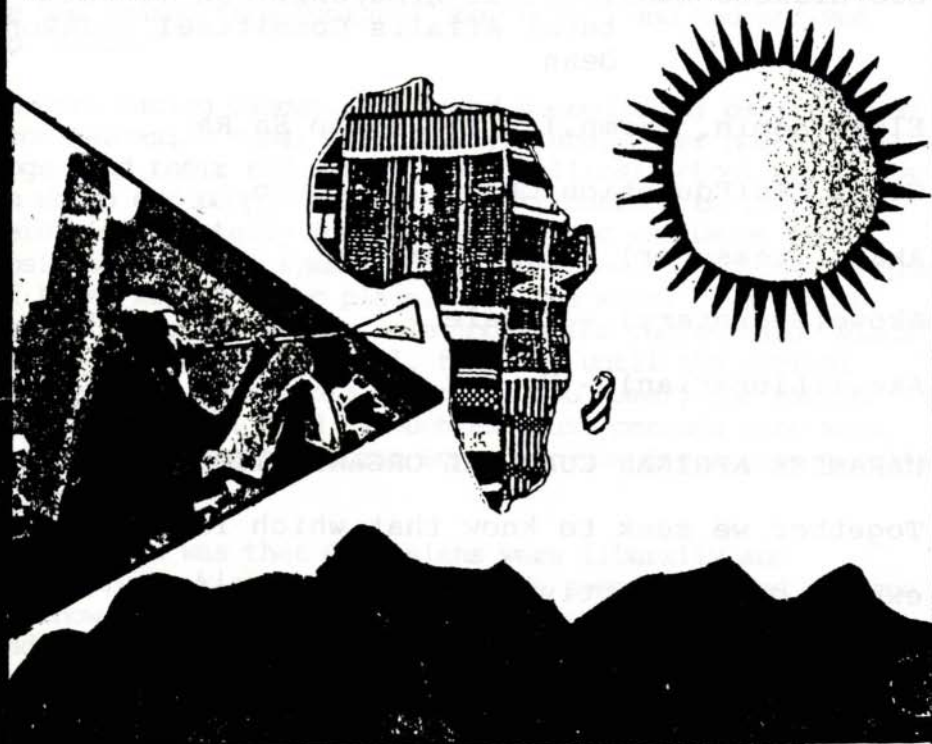


HARAMBEE FLAME

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**HARAMBEE AFRIKAN CULTURAL ORGANIZATION
CENTRAL COMMITTEE**

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - JaRon Dean

Eleto(Admin. Chrmn.) - Iem Hotep Sa Ra

Olotu Eko(Education Chrmn.) - Mondo

Akapo(Treasurer) - Kenny Walker

Akowe(Secretary) - Kafele

Akewi(Librarian) - Ur ser Ra

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

Commentary

In the 1960s, Africans in the U.S. were in the midst of political, social, and other forms of upheaval associated with who we were in our own eyes and who we were in relationship to this country. We were akin to birds breaking out of eggs. And the eggs were made of some tough "shells"--fear of Caucasians and Caucasian power, belief in our inferiority, collective identity confusion, etc. We had passed from "colored" to "negro" and had arrived to "black."

We were facing Caucasian-imposed segregation; overt hatred from Caucasian cops, their billy clubs, water hoses, guns, dogs, and their red-neck civilian allies; school curricula in which our people and their contributions to the world were almost totally ignored; systematic exclusion from positions of even symbolic political power; and other forms of being kept in "our place." In the midst of all this, we had almost no living role models for courage and "black" pride--on a national level, that is, until the arrival on the scene of Malcolm X, Fannie Lou Hamer, and Martin Luther King, Jr. And as much as these persons were such role models, our situation seemed to require a role model(s) of another sort.

Our problem was that Caucasians were literally and figuratively kicking our butts. We seemed to need someone to show on the set and give us a demonstration that we had the power to stand up to Caucasian power and kick butt. What happened? Someone whom the media would tag the "Louisville Lip," Cassius Clay, was knocking the hell out of opponents in the boxing ring and talking grand trash. He was "floating like a butterfly" and "stinging like a bee," and boldly telling the public "I am the greatest."

There had been and were plenty of good African fighters. But who had ever heard of a fighter to be so confident, so bold, so able to back up with his fists what he'd say with his mouth? And this Cassius Clay not only boasted about his abilities as a fighter but let everybody know he was "pretty." And he was a **thinking** fighter.

In the '60s, many of us were just raising our eyes from the ground, were just getting out of the mind-set of being yes-sir people to Caucasians. Muhammad Ali's confidence, his brashness, served as an inoculation for the diseases of fear and shame.

But that was the '60s, a simpler time than now; simpler in the sense that there was one enemy--"the system." We had to rise up and do battle with that system. We needed a kind of warrior, trash-talking mentality. But things have changed.

Before the '60s ended, Omowale(Malcolm X) was gunned down. Martin Luther King was gunned down. In the dawn of the '70s, we saw the demise of the Black Panther Party, through F.B.I. and police murders of Panther members, infiltration of their ranks and disruption from within. Other important African persons and organizations were neutralized. Various aspects of our movement were coopted. Drugs and guns had begun materializing in our communities. Many of our people, taking advantage of civil rights laws that our movement had forced into being, were "moving on up to the top" by moving out of African communities in order to convince themselves of their realization of the "American Dream." Throughout the '70s and '80s, manufacturing jobs were leaving the country, computerization and other technologies were throwing people out of work. Before we knew it, the "demons" we had cast out had returned with many other demons.

Here we are, in 1995, in the midst of the N.B.A. finals. We have witnessed the Houston Rockets, with only the sixth best record in the Western Conference, knock off teams in the play-offs that all had better records. And probably more than anyone else, Hakeem Olajuwon, has been responsible for leading the Rockets to its showdown with the Orlando Magic. In the process of leading his team to this point, Hakeem has proven to be a master of the center position and is being spoken of as the greatest center to have played the game. As Muhammad Ali changed the heavyweight boxing game, Hakeem has practically revolutionized the post.

But while Muhammad Ali was flashy and talked trash, which

was helpful to us at that time, Hakeem Olajuwon is humble and quiet. His dignity may be as impressive as his play on the court. And it is this dignity and sense of self-respect that we need now.

While, in the '60s, we could focus on **one** enemy and easily identify that enemy's acts and policy of Caucasian-supremacist oppression of us, things are more complicated today. The oppression is still with us but isn't authorized by law. Color-based discrimination is still with us but minus the "niggers-need-not-apply" and other such posted signs. There are numerous African mayors, police chiefs, and other African holders of public office. There are several of our folks on the t.v. screen. It is as if we had been fenced in on the desert and someone had taken a portion of the fence down to let us, being thirsty as hell, stumble around in search of water. It is as if we found the "water," filled our mouths with it, only to realize the water was a mirage. We're spitting and coughing up sand.

We have African public officials but, too typically, they serve Caucasian masters rather than us or are made impotent by economic manipulations over which they have no control. We have Africans on the tube (television) but, too typically, the characters they portray demean us and trivialize our condition. We don't have to sit at the back of the bus but may have no bus fare or may find that there is no job for the bus to take us to. By law, we have rights to do certain things that the law prohibited us from doing just a couple of generations ago. Some of us have confused the **right** to do a thing with whether a thing **should** be done. The law grants us the right to live wherever we wish to and can afford to live. And some of us have abandoned African communities and, in so doing, contributed to their further deterioration. The law prohibits discrimination in public accommodations. Some of us patronize Caucasian-owned businesses, making them more prosperous, while failing to support businesses run by our own people.

For the most part, we are not threatened by the Klan. Yet we are under siege by hate crimes. But the perpetrators are often our own people. In the '60s, there were armed

African youth roaming our communities. But these youth were Black Panthers. Some of them were, at times, involved in shoot-outs. But the shoot-outs were with Caucasian-supremacist police, **not** African people. The Panthers sought to be protectors of African communities against the institutions of Caucasian power. Armed African youth roaming our communities today, programmed by the institutions of Caucasian power to hate themselves (and those who share their Africanness) and to "love" the material trappings of economic prosperity, are ready to throw down on their own people. Trapped in seeing no tomorrow, they live for today, recklessly. Many of them lack parents capable of giving them proper guidance, they have no sense of self-respect, and so their and others' lives are worthless to them.

In the '60s, we had the benefit of leadership such as that provided by Omowale (Malcolm X) and others. At the same time, there were the accomodationists--Roy Wilkins, Whitney Young, et al. These accomodationists were what Omowale described as "house negroes." While they postured as our leaders, their fear of Caucasian power and subservience to its wielders made their "advocacy" on our behalf an "advocacy" of compromise and back-room deals. But there were very few of these leaders, pseudo-leaders, and supposed spokespersons who publicly and clearly aligned themselves with the anti-African agendas of Caucasian supremacists. Today, however, there is a long line of Africans who so align themselves. And this "new breed"--made up of such ideological mutants as Clarence Thomas, Thomas Sowell, Armstrong Williams, Shelby Steele, and others--are not embarrassed or shamed in the least by being thought of as "Toms."

So while we were able to essentially focus on one enemy in the '60s, today we are faced with that same enemy and elements from among our own who have, in effect, joined the forces of that enemy and are carrying out actions in his interest. Whether we're talking about youthful gang-bangers slinging drugs and/or doing drive-bys or the suit-and-tie sell-out brigade, we are faced with what we often see as more than one enemy. And we are confronted by this situation because a number of social, economic, and

(Cont. on page 14)

Editorial Policy

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization (Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope.

From Other Sources

Saga Of A Filmmaker

..."With her acting experience, Lewis [Audrey King Lewis] was no stranger to Hollywood. She also spent over 15 years...working as a production coordinator at Paramount Pictures and as an executive secretary for the president of CBS Television. Lewis...embarked on a long journey that resulted in 'The Gifted'.

"The film, a sci-fi thriller, tells the story of a rural African-American family in the South who are descended from the Dogon people of West Africa...In 'The Gifted', which stars Julie Hampton, Dick Anthony Williams and Bianca Ferguson, the family discovers that their ancestors inherited their supernatural powers 5,000 years ago during a battle for the earth with an evil force from a star called Sirius. The adversary resurfaces to engage the family in a new, explosive battle...

"Upon completion of the screenplay in 1984, she shopped it to several studios and potential investors. Columbia Pictures expressed interest in the film, but Lewis wasn't pleased with their plan to rewrite her script and produce it through Richard Pryor's Indigo Productions and the deal fell through...

Lewis followed the examples of filmmakers like Spike Lee and Robert Townsend, who both used their own money to bankroll their first films. Lewis scraped together \$50,000 by selling off some property, took another \$50,000 from an insurance for a car accident, saved most of her income for three years and used credit cards to produce the film herself...

"'The Gifted' won first place in the 1993 International Black Independent Film, Video and Screenplay Competition and recognition at San Francisco's Bi-Annual Film and Video Celebration...

"Actress/entrepreneur Marla Gibbs("227") set up screenings of 'The Gifted' at her Vision Theater in Los Angeles.

The video version, distributed by Stardance Entertainment, has already sold 4,000 copies and has been picked up by the powerful national video chain Blockbuster...

Lewis related that because of the success of urban films such as 'Boyz 'N the Hood' and 'New Jack City', non-violent Black movies have a hard time getting made. '(Studio executives) look at those (financial) statistics and their minds are so closed, they think that's it', said Lewis...

"When Lewis was shopping 'The Gifted' script to studios she was told 'it's too intelligent for Black people', she said. 'It was something new and different. It didn't have the sex and the guns. They didn't feel Black people would see it'..."

-from "'Gifted' Filmmaker Fulfills Her Dream," pages 7 and 8A, May 18 COLUMBUS CALL & POST(Columbus, OH.)

Third Summit Between Africans From The Motherland

And Africans From The Americas

"Another plank in the bridge linking Black America with Africa was laid May 3-5 when nearly 1,500 people converged on [Dakar, Senegal] for the 3rd African-African American Summit.

"A dozen heads of state and other representatives of government joined more than 600 Blacks from America and hundreds more from Africa, Europe and the Caribbean to discuss ways of building economic and cultural ties among Blacks in America and Africa.

"Convened by Rev. Leon H. Sullivan and hosted by Senegalese President Abdou Diouf, the Summit's goal was to build upon previous summits held in Gabon(1993) and Cote D'Ivoire(1991)...

"The Summit...affirmed the establishment of the Goree-Almadies Memorial, a center for the preservation of the African Slave Holocaust, and Rev. Sullivan vowed to mobilize thousands of Blacks in a 'Support Africa

mobilize thousands of Blacks in a 'Support Africa Campaign'. The plan will utilize computers and electronic networks to link 'participants by the thousands' to specific countries in Africa with the greatest needs, Rev. Sullivan said.

"Also, self help investment programs(SHIPS) will be organized to raise funds for investment projects in the inner cities of America and in Africa, he said.

.....

"'You must build nation-building schools and skills and be serious students', Dr. Khallid Muhammad told 150 cheering students during an afternoon forum here as part of the African-African American Summit...

"The students were a vocal part of the conference...They complained, however, that student participation was not planned for the nuts and bolts sessions and that interaction with the elders was limited.

"...students demanded more one-on-one dialogue from leadership to give them the benefit of the elders' experience. The demand resulted in a four-hour late night session with several leaders, including Mr. Gregory[Dick Gregory] and Chicago activist Rev. Al Sampson and a later meeting with Summit Convenor Rev. Leon Sullivan...

"Students decided to hold future hearings on the trouble spots in Africa, to establish a Constitution Committee and to develop a Corporate Executive Program, to appeal to corporations to establish scholarships for African and African American students..."

-from "Summit In Senegal Beckons Blacks Home," pages 2 and 7, May 24 THE FINAL CALL(Chicago, ILL.); "Students Demand Role At Summit," page 7

Internet Opportunities Missed

"...Until 1991, it had been primarily the domain of government agencies and universities. Now, made widely available by commercial services such as CompuServe, America On-line and Prodigy, the Internet provides some 40 million users worldwide immediate and inexpensive access to unlimited communication and unfathomable troves of research, information and marketing services...

"According to a survey conducted last year by the Times Mirror Center for People and the Press, a Washington-based public interest and policy research group, only 18 percent of Blacks have personal computers at home compared with 32 percent of whites...

"Random questioning by the Final Call found Blacks who actually used the Internet were college students or adults working in a technology environment...

"Many Final Call survey respondents question whether Blacks will have the same access as whites to these powerful electronic tools and, more importantly, they question whether minorities will receive the necessary training necessary to become truly sophisticated and creative users. Some...warn that unequal access to computers and training may come to divide society by color just as inequitably in the future as the Jim Crow laws did in the past.

"However, most computer hardware needed to access the Internet is much cheaper than television sets, and Blacks statistically own and watch more television than any other demographic group."

-from "Blacks Face Potholes On Information Highway,"
pages 31 and 35, June 7 THE FINAL CALL

Special Report

On June 2nd., Governor Thomas Ridge announced that he had signed Mumia Abu Jamal's death warrant, setting an execution date for August 17th. The following has been excerpted from a recently received press release from Equal Justice USA.

In Philadelphia, a "trial depends literally on what judge the case is assigned to," admits Mayor and former District Attorney Ed Rendell. Philadelphia Court of Common Pleas Judge Albert Sabo's record illustrates Rendell's point like no other. Called "his own jurisdiction" by one defense attorney, Sabo has *sentenced more people to death (31 total) than any other judge in the country.*

For 14 years, from 1978 until 1991,* Sabo served on a select panel of judges hearing exclusively homicide cases. This Homicide Unit is unique to Philadelphia. In virtually every other jurisdiction, judges hear a random mix of cases. It is commonly held that hearing only murder cases can lead to a hardened and even brutal perspective.

Sabo is an icon of the 'hanging judge' and Philadelphia's wanton use of the death. Nationwide, only Los Angeles and Houston have sentenced more people to death.

Sabo has heard fewer homicide cases than many of his colleagues and still ended up with far more death sentences. He has had more of his capital cases reversed on appeal than any other judge (11 total). But in a system where the District Attorney (DA) seeks the death penalty in well over half all homicide cases, the judge has served an important purpose: he efficiently dispensed of the grisliest and most controversial of cases which would have backed-up the dockets of his more even-handed colleagues.

This may explain how Sabo came to be assigned to the highly publicized case of **African American journalist Mumia Abu-Jamal**. Convicted in 1982 and sentenced to death for the murder of a Philadelphia police officer, Mumia's case is a painful example of Sabo's style of justice.

Philadelphia's DA's office has a reputation for excluding black people from juries, a practice strictly forbidden by the U.S. Supreme Court in *Batson vs. Kentucky*. A U.S. magistrate found that one Assistant DA actually "kept a running tabulation of the number of black left on the jury after each challenge was exercised" while not striking one white juror for any reason.

Sabo's handling of Mumia's case illustrates such discrimination. Sabo rejected a defense request to place the race of prospective jurors on the record in an attempt to document the prosecution's use of racially motivated peremptory challenges. This means there is no trial record of the 11 of 16 potential black jurors excluded without cause by the prosecution. But when Jamal excluded a black juror because of his law enforcement background, Sabo asked him to state his race for the record.

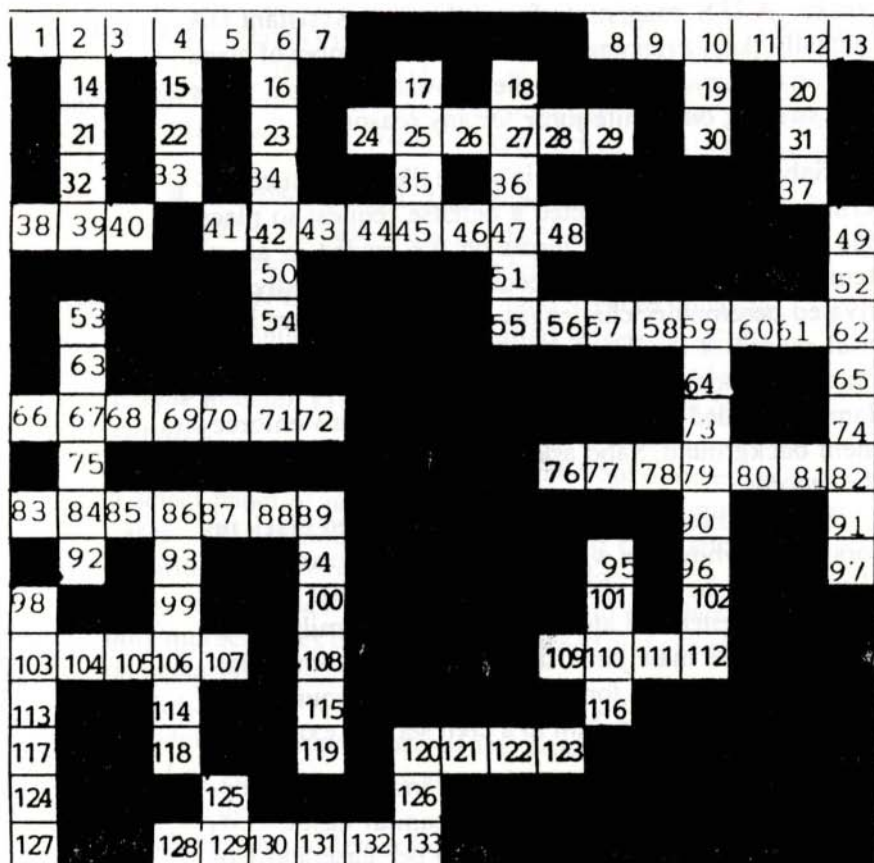
Sabo also replaced one of the three seated black jurors with a white man without allowing her to answer to charges that she had violated a court order that the jury remain sequestered. Later, when he faced a similar problem of a white male juror, the judge was accommodating, adjourning court for a half day so that a court attendant could accompany him to a civil service exam.

Philadelphia spends very little to insure proper representation to poor defendants in capital cases. Los Angeles can allocate up to \$60,000 per case and Columbus (OH) up to \$40,000. Philadelphia averaged about \$6,500.

Sabo allotted Mumia a mere \$150 to investigate the case from his prison, hardly enough for a case with over 125 witness statements to follow-up.

Brothner Jamai is facing death For more information on this case and what you can do to help, contact Equal Justice USA immediately at Quixote Center; P.O. Box 5206; Hyattsville, MD.; 20782; Telephone no.: (301) 699-0042.

HARAMBEE FLAME AFRICENTRIC CROSSWORD PUZZLE #6



Across

1-In June of 1822, (first name) _____ and several of his comrades were placed on trial in Charleston, South Carolina after their plans for armed insurrection were revealed by a traitor.

8-The May 6, 1995 meeting of conciliation between Louis Farrakhan and Betty Shabazz was held at the _____ in New York.

24-_____ University, one of the United Negro College
(Cont. on page 14)

Community News

Harambee Afrikan Cultural Organization Prison Chapter Hosts Program On "Hard Work And Dedication"

On the evening of June 10th., 1995, the prison chapter of the Harambee Afrikan Cultural Organization held what had been planned as its annual banquet. However, a "banquet" is an event at which a sumptuous meal is served. For at least the past twelve to fifteen years, the organization has had an annual banquet, which has featured a fairly wide variety of dishes, at least one of which would be a traditional African dish. The food for these banquets would be ordered by the organization and the meals lovingly prepared by members with cooking experience and African workers in the kitchen selected by the organization. Last month, however, the prison administration issued a memo abolishing this long-standing policy. Rather than make use of the options left to us with regard to food, we decided not to call this year's program a "banquet" and make a joke out of the idea. Instead of providing pastries or prison food to ourselves and to our guests, we opted to provide food for the mind and the spirit. This was probably a major contributor to our low turn-out.

Despite our program having no food for the stomach, we did have a worthwhile evening. Our Alaga and Eso/Alakoso Asha led the body in pouring of libation, recitation of the organization creed and nguzo saba(seven principles), after securing permission to proceed from an guest elder. Mondo welcomed the members and guests and explained why we were not able to have a banquet. Following his presentation, our Alaga, Shaheed Khaleel Hamza, delivered an address entitled "Growing Up Poor" in which he spoke of that experience and its various implications. His talk was followed by a series of three presentations on the program theme. They were delivered by Urser Ra(Clarence Stelly), Nefer Em Ra, and Hotep, respectively. Poetry readings were given by Kenny Walker and Mondo. One of our guests, Robin Witherspoon, also gave a brief talk on her impressions of the organization's efforts. Live music was provided by our Alaga, who did the rapping, and musicians: Abdullah Fi, Greg Moore, "Pokey"(Brother Anderson), and Malik.

political forces have combined to convert the kick-butt, trash-talking boldness we learned in the '60s from a weapon we directed against Caucasian-supremacist institutions to one which many of us are, today, using against each other.

In 1995, as we watch and listen to the dignity with which Hakeem Olajuwon carries himself, his humility, and his willingness to function as part of a **team** and a **team effort**, we should be able to see that his is an example that can be as valuable to us today as Muhammad Ali's was to us yesterday. It should be obvious to us that we need to be confident and bold in our dealings with "the system" and must be ready to kick butt. But it should be just as obvious that, in our dealings with each other, dignity, humility, self-respect, and a willingness to put the needs of the "team"(our people) ahead of our individual inclinations are traits that we are in desperate need of.

-Editor

Puzzle Questions(Cont.)

Fund schools, is named after a Caucasian general involved in the U.S. government's "pacification" of this country's indigenous people.

- 38-The _____ is one of the symbols of Kwanzaa and represents the history of our people and the traditions of our ancestors.
- 41-The spring-break festivities participated in by tens of thousands of African students for the past several years in Atlanta are referred to as "_____."
- 55-Several of the contemporary television sit-coms featuring African people are seen by some to be merely updated versions of the _____ shows from many years ago.
- 66-_____ Shabazz recently reached a settlement with the feds in regards her alleged involvement in a plot to assassinate Louis Farrakhan.
- 76-_____ Thornton is the blues singer from whom Elvis

Presley purchased "Hound Dog."

83-Buddy Guy, Junior Wells, and J.B. Hutto are all _____-based blues artists.

103-"_____ About Midnight" is a standard of African American Classical music("jazz").

109-_____ Hooks is the author of "Outlaw Culture."

120-The Semitic languages comprise an _____-Asiatic linguistic family.

128-The Battle of Algiers was crucial in the Algerian war for independence from the nation of _____.

Down

2-The _____ virus recently killed approximately 200 people in Zaire.

4-A _____ is something that is believed but which is not known to be factual.

6-"_____ discrimination" is a commonly used by opponents of affirmative action programs.

10-A traditional ruler in Benin is known as an "_____."

12-The _____ books of the Bible were actually removed by a conference of bishops in the relatively early history of the Roman Catholic Church.

17-Islam and Judaism share a prohibition against _____ consumption.

18-Environmental _____ refers to the practice by corporations and government agencies of locating toxic dump sites and factories that emit toxins in communities of color.

49-AFRICAN PEOPLE AND EUROPEAN _____ is a two-volume work by author Ishakamusa Barashango.

(Cont. on inside back cover)

Back In Time

Born of free parents near New Bedford, Massachusetts, in 1779, Paul Cuffe had a strong love for the sea. While still in his teens, he became a sailor on a trading vessel...He believed that all things start with a dream and he was willing to work to fulfill his. He wanted to be a ship owner and built his first small sailing ship himself. Paul was destined to become the owner of several ships, the largest of which was the 268 ton Alpha. Manned by an all Black crew, the Alpha carried supplies back and forth from America to countries in Europe...

Paul was interested in becoming more than a successful ship owner. He worked to improve the conditions under which Blacks lived. At the age of nineteen, he and his brother sued for the right to vote. His argument was that he paid taxes and as a tax payer he should have the right to vote. Although Paul Cuffe lost his case, his actions called attention to the fact that the free Negro was not permitted to vote. Only five years later, in 1783, Massachusetts passed the law extending the right to vote to free Blacks. He did not stop there, he acted to solve another problem in his community. New Bedford had no schools for Black children. Negroes were not permitted to attend schools established for white children. Remembering that as a teenager he had taught himself to read and write, he found it hard to believe that there were still no schools that his own children could attend. Paul knew from experience the importance of education. He had a small schoolhouse built on his farm, hired a teacher and paid the salary himself. Then he opened the doors of the school to all the Black children in the area.

During the early 1800s, there was a growing interest in a belief that the free Negro would be happier if they left the United States and started their own colony in Africa. Most Negroes were opposed to this idea...However, Paul Cuffe was interested in the idea of a free colony in Africa. In 1811 he sailed to Sierra Leone, a small British colony on the West coast of Africa, where he arranged to establish a special colony called the Friendly Society for American Negroes. In 1815, Paul started off in one of his own ships and took the first colonists into the Friendly Society

(Cont. on following page)

BACK IN TIME(Cont.)

in Sierra Leone. The party included 38 settlers each looking for a better way of life. Paul had made plans to send other interested Blacks to the colony, but, he died in 1817...

Source: SOMEBODY'S TRYING TO KILL YOU: The Psychodynamics Of White Racism And Black Pathology by Harry X. Davidson, Ph.D.

Puzzle Questions(Cont.)

- 53-The _____ Declaration was a crucial policy document in Tanzania's experiment in "African socialism."
- 59-(name)_____, a very down-to-earth blues and folk artist in the U.S., has a name in common with a magnificent architectural structure in India.
- 86-The "_____ Complex" refers to Caucasian obsession with trying to control time.
- 89-This important African writer from the Motherland is author of "La Cuvette Congolaise: Les hommes et les structures" and is often cited by historians such as Cheikh Anta Diop, Yosel ben-Jochannan, and others. His name is _____.
- 95-"Free _____" buttons were as much associated with the Black Panther Party as were the black leather jackets and berets.
- 98-The so-called "_____ Free State" is located in Azania ("South Africa").
- 120-King Sunny _____ is a well-known performer in Nigeria of what is called "Juju music."
- 125-CIVILIZATION _____ BARBARISM is one of several books by physicist, linguist, and historian Cheikh Anta Diop.